

Mount Pisgah  
Baptist Association  
Aug 1837

1839 - 1925

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1841 - 1842, 1846, 1853,



INNUES  
BY THE  
MOUNT EISGAH  
**BAPTIST ASSOCIATION.**

BEGAN AND HELD WITH THE

**ANTIOCH CHURCH.**

**SCOTT COUNTY, IOWA.**

ON THE 5TH, 6TH, AND 7TH DAYS OF OCTOBER, 1839.

In the year of our Lord, 1839.

**BRANDON.**

Published by M. MOWER.

**NOVEMBER,**

**1839.**

MINUTES, NO.

Scott County Mi. Oct. 3, 1839.

The Mount Pisgah Baptist Association convened this day pursuant to adjournment, with Antioch Church.

An introductory sermon was preached on the occasion by Elijah Wilbanks from the 43rd. chap. of Isaiah and 21st verse "This people have I formed for myself, they shall shew forth my praise." A short intermission was then given—after which the Association convened for business. The chair taken by Cader Price, the former moderator; and prayer offered by John P. Martin. Letters from the different Churches composing the body were then read and the names of the delegates enrolled to wit:

CHURCHES.	COUNTIES.	DELEGATES.
Antioch,	Scott,	S. Berry, Jas. Taylor,
Bethel,	"	R. T. Gatewood, W. H. Holland,
Jerusalem,	"	J. Robinson, S. J. Denson,
Antioch,	Rankin,	Cader Prize, Jas. Moore,
Brandon,	"	T. S. N. King,
Mount Pisgah,	"	Wm. Denson, Jesse Denson,
Stoens Creek,	"	Jno. Tucker, Benj. Thomas
Dooks Creek,	Madison,	Haley Cotton, J. S. Tucker
Tilda-Bouge,	"	Wm. Joiner, Wm. Partin,
Pilgrim rest,	Leake	Wm. Chambers, E. Wilbanks,
Palestine,	Newton,	W. L. Paris, Benj. Mc Culloch,

An Election was then had for Moderator and Clerk which resulted in the choice of Cader Price for Moderator and T. S. N. King, Clerk.

An opportunity being given for the admission of other churches into this body, the following applied in the usual form, and it appearing that they were of our faith and order were duly admitted, to wit:

CHURCHES.	COUNTIES.	DELEGATES.
Lino Creek,	Scott,	R. P. Irwine, Corman Myers,
Clear Creek,	Smith,	J. P. Martin, Simon Stringer,
Bethel,	Newton,	Everett Lewis, Wilson Huckaly,
Ephon.	"	Wm. Johnson, Jas. Thames,
Ebenezer,	"	Shadrack Jones, John Mallory,
Mt. Sinai	Neshoba,	Temple Tullous, Henry Greer,

Letters of correspondence were received from sister associations as follows—from the *Pearl River*, a letter with a packet of their minutes, by the hands of their messengers, Jas. Powell and Jas. Murry: from the *Union*, a letter and a packet of minutes; (the messengers named in their letter failing to attend); and from the *Leaf River*, a letter and packet of their minutes, by the hands of their messengers N. Robertson Senr. and Jno. P. Martin.

A letter with a packet of their minutes was received from the *Liberty Association* by the hands of their messengers Wm. P. Carter and Edw. Y. Terrell, requesting a correspondence with this body, which was received and agreed to.

Appointed Brethren Eli Nickols, S. J. Denson, Jas. Thames, T. Tullous and Jas. Taylor a committee to arrange the preaching during the present session.

Brother E. Wilbanks was appointed to write a letter of correspondence to the *Leaf River Association*; Brother S. Barry to write to the *Union*; Brother W. H. Holland to write to the *Pearl River*; and Brother T. S. N. King to write to the *Liberty*.

Brethren S. Berry, Wm. Denson, and Wm. Joiner were appointed a financial Committee.

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Appointed the following Committee to arrange the business of the Session, to wit:—Wm. Denson, S. Jones, J. P. Martin, S. Berry, E. Wilbanks, and the Moderator and Clerk.

The Committee to arrange Preaching reported; that on to-morrow (Lords-Day) the following Brethren were requested to preach, to Wit: in the morning Brethren Wm. P. Carter, and N. R. Granberry; after which there will be an intermission, and then Brethren N. Robertson Senr. and Jas. Powell to preach, and Brother John P. Martin to close.

The association then, after prayer being offered, adjourned until Monday morning 9 o'clock.

(On Lords-Day the Brethren appointed to preach, performed the duties assigned them. They preached the words of Divine Truth to a large and attentive Congregation, and it is hoped it may be as broad cast upon the waters "whose fruit shall be found after many days".

Clerk.)

9 o'clock, Monday 7th Oct. 1839.

The Association met pursuant to adjournment, prayer by Brother Jas. Powell.

On motion, an invitation was given for other churches to join this body; When Mount Olivet Church, Smith Co. applied by letter, and was duly admitted, Jas. Craft being her delegate.

The Committee to arrange the business of the session, made a report which was received and agreed to, and the Com. discharged. The Circular letter directed at the last session to be prepared, was read and adopted: (see Circular). Called for the reading of the corresponding letters, directed on Saturday to be prepared: which were accordingly read, and adopted.

Appointed corresponding Messengers to wit:—Brethren Cader Price, and Wm. Denson, to the Leaf River:

Brethren T. S. A. King, and Jesse Denson, to the Union.

Brethren John P. Martin, and Shadrack Jones, to the Liberty: and, Brethren John P. Martin, and E. Wilbanks to the Pearl River.

Took up the query from Bethel Church Scott Co., to wit:

"What shall be done with a Brother of our denomination who has left his wife, and is married to another woman: dating his Experience since he was married the second time?"

Answer:—We believe such persons ought not to be admitted to membership in our churches; but if admitted without the knowledge of the church which received them, should be excluded.

Query from Antioch Church Rankin Co. "What shall be done for black persons who have been removed a distance from the Churches to which they belong, without having had an opportunity to obtain letters of dismission, and is still desirous to unite with the children of God and be members of Christ's Church."

Ans: We think that Churches into whose bounds such black persons become located, should interest themselves in their favor, so far as to write to the church to which they belong, if practicable; if not, to exercise their own discretion upon such evidence as they can obtain in the case.

The Financial Committee made a report, which was received and read to, to wit:

S. J. Denson, Treasurer,

	To the Association Dr.,
Oct. 8. }      Cash received of former Treasurer,	\$ 1 00
1838. }	Contribution of the Churches,
	<hr/>
	\$104 00
Oct. 9. }      Cr.	
1838. }	By Cash pd. E. Wilbanks, Cor. Messenger, \$12 00
	" " for printing minutes, 80 00
	" Uncurrent bills, 8 00
	<hr/>
	\$100 00
	4 00

We Certify the above to be correct this 7th Oct., 1839.

S. BERRY. } Financial  
WM. JOINER. } Com.

Appointed Brother Denson to preach the next introductory Sermon,  
and Bro. Jno. P. Martin his alternate.

Brother T. S. N. King to write the next Circular.

*Resolved*, that the districts as arranged at the last session be reorganized. That the Churches be classed hereafter as districts in the following order, to wit:—the first district to be composed of Doaks Creek, Tilda-Bogue, Mount Pisgah, Jerusalem, and Pilgrims rest, Churches: The second, of Antioch, (Scott,) Ebenezer, Mount Sinai, and Palestine Churches: the third, of Brandon, Steens Creek, Antioch (Rankin), and Line Creek Churches: and the fourth, of Bethel (Scott Co.), Bethel (Newton), Clear Creek, and Mount Olivet Churches.

*Resolved*, that the Treasurer pay the Clerk the sum of Sixteen dollars, it being a loss on the funds of the last year in paying for printing the minutes.

*Resolved*, that the messengers of this body to Sister Associations be allowed the sum of \$1.50 per day whilst engaged in this service.

*Resolved*, that Brethren Jno. P. Martin, Shadrack Jones and T. S. N. King, be a Committee to revise the Articles defining the powers of this body with the rules of order; and report to the next Session.

The Treasurer received the Contribution of the Churches amounting to \$157 50.

*Resolved*, that the Clerk superintend the printing and distribution of the minutes of this meeting and receive \$15 for his Services and Expenses.

## CIRCULAR LETTER.

*The Mount Pisgah Baptist Association, to the Churches compassing the same—send Christian Salutation:—*

DEAR BRETHREN:—God, in his providences, has again privileged us with an opportunity to meet together in an associate capacity, according to the appointed time of holding our annual meeting, which, calls forth all the powers within us, to the praise of his glorious name. Having gotten through the business of our Association, we deem it meet to address you, by way of Circular letter; and, in endeavoring to say something for your edification, we have selected the subject of *Christian duty*. Nothing should more immediately engage our attention, than a faithful discharge of these obligations. Our Lord and Saviour, Jesus Christ, when on earth, performing the work he came to do, established

his Church; and to her he gave such laws, and regulations, as should be perpetually observed, whilst she continues in a militant state. We hear her called in Heb. 12 and 23, the general assembly and Church of the First Born, which are written in Heaven: which includes all the Elect of God, which have been, or shall be, in the world. Whilst she continues to be in a militant state, she is said to be as an army with banners. Cant. 6 and 10, She is described as the faithful in Christ Jesus—they that believe in him to the saving of the soul—the pillar and ground of the truth: and none can be considered members in order, but such as have been baptized in water, upon a profession of their faith. Then they are fit subjects to come to our Communion table, provided that they were baptized by lawful administrator; one, who has submitted himself, and come under the hands of a regular Presbytery. Infants are not to be admitted into this Church, for various reasons. They are born of the flesh, and must be born again, and become believers, in the word of Jesus Christ: and this, by reason of their age, they are incapable of doing. They cannot "Bring forth fruits meet for repentance." They are not capable of "*keeping the unity of the spirit in the bonds of Peace.*" They are not capable of "*loving one another with a pure heart fervently,*"—and there is not the first duty required of them. And those who contend for them to be brought, (for they cannot come) into the Church, make a poor business of it, for they impose their pretended ordinance of Baptism on them, without their consent, or free will, when the Lord has in no place in his word, required such a thing at their hands. The Church, in its militant state, strictly considered, is composed of such individual members, as mutually agree, and covenant with each other, to live together for their comfort and happiness; and the honor and glory of God. One member can no more compose a Church, than one sheep a flock. There must be a sufficient number to live and keep house for the Lord. One member is not to enjoy more Church privilege, than another. They are to live in union: Psalms, 133. 1. "Behold, how good, and how pleasant a thing it is for brethren to dwell together in unity." Zeph. 3, 8. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him, with one consent." In this union, Saints are required to love one another, and to be kind, and affectionate, one to another; with the brotherly love, in honor preferring one another. And to be of the same mind, and to follow after things which make for peace; and things whereof they may edify one another; and all to speak the same things; and that there be no division; but that they be perfectly joined together, in the same mind, and in the same judgment; to be perfect, to be of good comfort, and to live in peace. In this condition, Zion, travels, and brings forth, to the honor and glory of God. She is striving together, for the faith of the Gospel, and earnestly contending for it. They are examples to each other, in a holy walk, and conversation. They behave themselves in the house of God, as they ought to do, and make their faith manifest by their works, in discharge of duty. It is this, that makes communion in Churches delightful, and comfortable. On the other hand, there are some who neglect much of their duty. Their love for the Redeemer's cause, grows cold; and they become indifferent about filling their seats, on their regular meeting days. They will make an excuse to go somewhere else. Perhaps, to a Courthouse, or muster-ground, and when men drink to intoxication, and become quarrelsome! (As alas! is often the case) and raise an affray, such persons are found running to see the

fight. There they remain until night; when they go home, as boisterous as if themselves half drunk. If they go to meeting the next day, they have much to talk about; but it is telling what occurrences took place the day before.—Not a word about their unchristian conduct, which has brought open reproach on the cause of Christ. When any of their brethren enquire into the matter, and they are brought before the Church, and tried for their conduct, and are about to be turned out, then they can acknowledge, and appear very penitent. If such persons are required to perform any duty, as members of the Church, they commonly do it with reluctance; perhaps will say much about what they believe, but seldom make their faith manifest by their works. Sometimes one will become hot with another; and in place of doing as their Savior has directed them, they will go and tell their grievance to somebody else, and then to another, and another, giving to each a charge to keep it secret,—when the next thing that is heard, the peace of the whole Church is disturbed: All of which might have been settled without, had the directions of the Gospel been observed. Thus the enemy of the children of God, comes in through their instrumentality, and causes divisions amongst them, infusing prejudice into their minds; and thus hard feeling will arise, and much said to the prejudices of the cause of Christ: and probably some poor innocent one, has to suffer in the end. All this evil work, is the result of a neglect of Christian duty. Some there are, whose love becomes so cold, that they are more like a moral man of the world, than a follower of Christ: They will set down to their table, and partake of the good creatures of God, and not ask his blessing. They live in a cold and lifeless state: If they hear the Gospel preached, they receive no comfort: They are bewildered state, lost to a sense of their duty. They sit and look at the Minister, while he is preaching, and ask not the Lord to give them an understanding heart, and to apply the same that they may be benefitted; and his name glorified. If they are called on to assist their Pastor, it is a matter of indifference with them, it is enough for them to give him their attention. They hear the word of God say, Jer. 3, 15, "And I will give you pastors according to mine heart, they shall feed you with knowledge and understanding," Jer. 1, 7. "Thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak." Isai 55, 1. "Cry aloud and spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." Isai, 45, 21, "This people have I formed for myself, they shall shew forth my praise." Mat. 28, 19, 20. "Go ye, therefore, and teach all nations," &c. Jer. 20, 9, "Then I said I will not make mention of him, speak any more in his name; but his word was in mine heart, as a burning fire, shut up in my bones, and I was weary with forbearing, and could not stay." Eze. 27, "And thou shalt speak my words unto them, whether they will hear or whether they will forbear." Ez. 3, 17, "Son of man, I have made thee a watchman, unto the House of Israel, therefore, hear the word at my mouth, and give them warning from me," Ez. 20, 28. "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost has made you overseers, to feed the Church of God, which he hath purchased with his own blood." And they say, either by words or actions, he is compelled to go, and I shall not make myself uneasy about the matter.

And in accordance with these commands, they go forth in discharge of their solemn duty; which none can discharge, but themselves. Thus, we see them going forth to feed the sheep and lambs of Jesus; having

no rest in spirit, day or night. We hear them crying woe is me, if I preach not the Gospel. And it is evident, that it is through such men as these, the Lord communicates blessings to the hearts of the sons and daughters of men: and whilst they are thus engaged, it is impossible for them to provide those things which they need in this world. Nor is it anywhere said in the word of God, that their wives and children shall support them: which, however, has heretofore, been too much the case. There is no portion of the word of God more plain, than that which points out the duty of the Church to their Ministers. And here we will quote a few passages from Scripture. 1 Cor. 9, 7, 14. "Who goeth a warfare, any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same, also? For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn: Doth God take care of oxen, or saith he it altogether for our sakes? For our sakes, no doubt this is written, that he that plougheth, should plough in hope; and he that thrasheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things? If others be partakers of this power over you, are not we rather? Do ye not know that they which minister about Holy things, live of the things of the temple? And they which wait at the altar, are partakers with the altar. Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel." Gal. 4, 6. "Let him that is taught in the word, communicate unto him that teacheth in all good things." 1 Thes. 5, 12, 13. "And we beseech you, brethren, to know them which labor among you, and are over you, in the Lord, and admonish you, and to esteem them very highly in love for their work sake." Heb. 15, 7. "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow considering the end of their conversation."

Now where it is required of churches to know their ministers, it is not to be understood of a bare knowledge of their persons; for it is not to be supposed that there can be such a relation between pastors and churches as does exist, and yet they be not known by them. The Sheep know their Shepherd, and they hear his voice. They are to shew a concern for him, and to comfort him; and to have a due regard for his welfare. For where should the pastor be, but with the flock, to watch over them, and to minister unto, and admonish them; and give them warning at the approach of their spiritual enemies. The union or connexion between the duties of Ministers to Churches and churches to Ministers; is of mutual obligation, the one as binding as the other, and by man cannot be dissolved, they are the Spiritual children of God, and have an interest in each others welfare; and a performance of their respective duties, accomplishes the same glorious end, to wit: the comforting and consoling the children of God; and the bringing sinners to the knowledge of the truth, as it is in Christ Jesus. Thus causing them to shew forth the praise of him, who hath called them from darkness, into the marvelous light and liberty of the children of God, and to experience like precious faith with them, and thus the glorious work is carried on from one generation to another: and will be continued until the Son shall have delivered up the Kingdom to the Father. Then shall the Saints hear that welcome plaudit, come ye blessed of my Father, inherit the Kingdom prepared for you

from the foundation of the world, and then they shall rest from their labours.

And now Brethren we commend you to God and to the word of his grace; and may you be enabled to rightly understand the word of truth.

Grace mercy and peace be multiplied.

**CADER PRICE, Moderator.**

TABLE

**Showing the State of the Churches,  
FOR THE YEAR 1835.**

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MINUTES  
OF THE  
Fourth Annual Meeting  
OF THE  
MOUNT PISGAH  
BAPTIST ASSOCIATION,

BEGAN AND HELD WITH THE  
*ANTIOCH CHURCH,*

*Rankin County, Miss.,*

ON THE 3RD, 4TH, AND 5TH DAYS OF OCTOBER, A. D. 1840.

BRANDON:  
MOWER & TOLBERT, PRINTERS.

—  
1840.

## MINUTES.

RANKIN COUNTY, MI., Oct. 3, 1840.

The MOUNT PISGAH BAPTIST ASSOCIATION convened this day, pursuant to adjournment.

An introductory sermon was delivered on the occasion, by Elder William Denson, from the 1st verse of the 6th chap. of 2d Cor: "We then as workers together with him be such you, also, that ye not receive the grace of God in vain."

A short intermission was then given, after which the association convened for business. The Chair taken by Elder Cader Price, the former Moderator, and prayer offered. Letters from the different churches comprising the body, were then read, and the names of the delegates enrolled.

An election was then held for Moderator, and Clerk, which resulted in the choice of Cader Price, for Moderator, and John M. Chambers, Clerk.

An opportunity being given for the admission of other churches into this body, the following churches applied, to wit: New Hope, Siloam, New Bethel, Liberty, White Oak Creek, and Mount Pleasant; and it appearing that they were of our faith and order, were duly admitted. Letters of correspondence were received from sister associations, as follows: From the Liberty, a letter and package of their minutes, by the hand of their Messenger, Elder Allison Phillips. From the Pearl River, a letter and package of minutes, by the hand of their Messengers, Elders James Powell, James Murray, and Wyatt Hall. From the Union, a letter and package of minutes, by the hand of their Messenger, Elder D. B. Crawford. From the Leaf River, a letter and a package of minutes, by the hand of their Messenger, Elder Loami Granberry.

A letter was received and read from the board of directors of the Mississippi Baptist State Convention, and after some deliberation, it was referred to a select committee of seven, consisting of brethren R. R. Hartson, Shad. Jones, J. W. Pender, Wm. Denson, D. B. Crawford, Stephen Berry, and W. H. Holland, to report on Monday morning.

Arranged correspondence with sister associations, as follows: J. W. Pender to write to the Union, Elders Cader Price, and J. W. Pender, Messengers. Shad. Jones to write to Liberty, Elder Shad. Jones, and R. R. Hartson, Messengers. William Estis to write to the Pearl River, Elders S. Berry, and Wm. Denson, Messengers. W. H. Holland to write to the Leaf River, Elders W. H. Holland, and John M. Chambers, Messengers.

Appointed brethren S. Berry, Shad. Jones, W. Denson, with the Moderator and Clerk, a committee of revision and arrangement.

Appointed a financial committee, consisting of brethren J. W. Pender, A. Nichols, W. H. Holland, and L. J. Denson.

Appointed brethren W. Estis, W. Jones, and E. Lea, to arrange preaching during the association.

The committee on preaching, reported brethren J. W. Pender, E. Terrell, D. B. Crawford, and James Powell, to preach on Lord's day, in the order of their names, and S. Jones to close by exhortation and prayer. Brother S. Thighpen prayed, and the association adjourned, to meet on Monday, at nine o'clock.

[On Lord's day, the brethren appointed to preach, performed the duties assigned them. They preached the words of Divine Truth to a large and attentive congregation, and it is hoped it may be as bread cast upon the waters "whose fruit shall be found after many days." — Clerk.]

9 O'CLOCK, MONDAY, 5th Oct., 1840.

The Association met pursuant to adjournment.

Prayer by brother D. B. Crawford.

By order of the Association, the rules of decorum were called for and read:

The committee to arrange the business of the session, made a report, which was received and agreed to, and the committee discharged.

Called for references, and the report of the committee appointed to revise the articles defining the powers and rules of decorum of the Association, was read and adopted.

#### POWERS OF THE ASSOCIATION.

1st. The churches composing this union, shall be known and distinguished by the name of the "Mount Pisgah Baptist Association."

2nd. This Association regards the churches composing it as independent bodies in all measures of internal government, and it shall never interfere with their rights. They shall act only as an advisory council, and shall assume no authority except such as is expressly delegated to it by the churches. It, however, claims authority over its own members, viz: the Messengers of the churches, and the power to withdraw from and disown all churches that depart from this compact, by becoming either heterodox, in faith or disorderly in practice.

3rd. The principal business of this Association shall be to endeavor to promote union and harmony in the churches composing it, and the associations or deliberative bodies with which it may correspond, and in general to diffuse such Gospel truths as may tend to root out error, and exhibit the declaritive glory of God on Earth.

4th. All churches, or members of churches, belonging to this Association, may at pleasure contribute or bestow their goods as deeds of charity, or refuse to do so, without affecting fellowship, and this Association shall possess no power to interfere with this right.

5th. This Association shall meet annually, but the time and place of meeting shall be discretionary with the Association.

6th. This Association shall have rules of decorum, that order may be preserved while it remains together as a deliberative assembly.

7th. These powers may be altered or amended at any annual meeting of this body: Provided, The proposed amendment shall have been made known to the Association, in writing, at least one annual meeting previous, and shall be conceded in by a majority of the members present.

## RULES OF DECORUM.

1st. The Mount Pisgah Baptist Association shall be composed of delegates chosen by the churches comprising the union; the delegates shall produce a letter from their church, certifying their appointment as delegates, and the state and standing of the church, and such other information as may be deemed important to the Association.

2nd. The Messengers when convened, shall first appoint a Moderator and Clerk from among themselves, by ballot, at each annual meeting, who shall continue in office until new ones are appointed, and may be re-appointed at the discretion of the association.

3rd. In the election of officers, the person having the highest number of votes for the office in question, is elected; and in the decision of every case that may have been constitutionally before the Association, a majority shall rule.

4th. The Moderator shall fill the chair and preserve order in the Association. It is expected of him that he be punctual, grave, and vigilant, in the discharge of his duties; he shall open and close the Association by prayer, or appoint some brother to perform this service; he shall appoint committees, with the sanction of the Association; explain questions, administer reproof, and decide between contending claims; he should not speak in debate, except on important questions, nor then unless he appoint some other member to the chair; decide questions of order; he shall be considered a judge of order; nevertheless, any member not satisfied with his decision, may appeal to the Association: *Provided*, he make the appeal the same day the decision is made, and not otherwise.

5th. Immediately after the opening prayer, the Moderator shall call for the letters from the churches comprising the union, which shall be read, and the names of the delegates enrolled by the Clerk; and on each succeeding day of the meeting, immediately after the opening prayer, the Clerk shall call the names of the delegates, and notice absentees; he shall minute the proceedings of the Association, and discharge such duties as the Association may direct.

6th. After the names of the delegates to this Association are enrolled and called, all corresponding and visiting brethren, and ministers, shall be invited to seats by the Moderator, and to have the privilege of free discussion in all matters, but not to vote.

7th. Churches newly constituted on Gospel principles, or dismissed from other Associations of our faith and order, may be admitted into this Association, upon their sending Messengers to an annual meeting of this body, with a petition, and signified by the Moderator giving the right hand.

8th. Business of the last Association, or of the preceding day, shall next be read, that business of reference may be attended to.

9th. No church in the union shall have a right to more than two delegates until the number exceeds one hundred, then she shall have a right to one additional delegate for every fifty.

10th. Any member wishing to address the Association, shall rise from his seat, and address the Moderator with the term, "Brother Moderator"

11th. But one member shall speak at a time, and the first up shall be entitled to the floor, and shall not be interrupted while speaking, unless

he depart from the subject or cast personal reflections; the appellation of brother must be used in all their addresses to each other.

12th. No member shall speak more than twice to any one subject, without leave of the Association, unless to explain what may have been misunderstood or misrepresented.

13th. All motions, made and seconded, shall be acted upon by the Association, unless withdrawn by the mover; and in all cases the last motion on the same subject shall be the first in order; and after allowing reasonable time for debate, the Moderator shall take the voice of the Association by those in favor rising from their seats, and shall declare the decision before he takes his seat. The Moderator is not to vote in any case, unless the Association is equally divided; then in that case he shall give the casting vote.

14th. This Association will hear no complaints from individuals, nor from any church or churches of this union, unless it come in the name of a church or churches as the case may be, in writing, certifying that she or they have tried according to the discipline of the Gospel to settle the matter, and could not, in such case the Association shall give the best advice she can.

15th. This Association will take notice of no query, except it come in the name of a church in writing, certifying she has tried to settle and could not.

16. This Association shall have a fund made up, by the voluntary contribution of the churches or individuals, for the purpose of defraying the expenses of the Association; which fund shall be placed in the hands of a Treasurer, to be paid out by him to the order of the Moderator, at the direction of the Association. The Treasurer shall be chosen by the Association, at each annual meeting, and shall hold his office until the last day of the next annual meeting, and until another shall be elected; he shall take charge of all monies and specialties belonging to the Association, and keep regular accounts, and submit them to the Association at each annual meeting.

17th. No member of this Association shall absent himself while it is in session without leave of the Moderator.

18th. It shall be the duty of the Clerk of this Association to keep a regular file of the minutes of this Association, and insert the same in a book furnished by the Association for that purpose.

19th. The minutes of each annual meeting of this Association shall be read and approved, and signed by the Moderator and Clerk before the Association rises.

20th. These rules shall be read at each annual meeting of this body, immediately after the Moderator announces the Association organized and ready for business, and as often as the Association may think proper whilst in session, and may be altered or amended at any time when a majority of the members deem it expedient.

Called for the reading of the corresponding letters directed on Saturday to be prepared, which were accordingly read and adopted.

The circular letter directed at the last session to be prepared, was read and rejected.

The committee, to whom was referred the address from the Board of Directors of the Mississippi Baptist State Convention, submitted the same to the Association, and after some discussion was rejected.

## TREASURER'S REPORT.

The Financial Committee made a report, which was received and agreed to, to wit:

S. J. DENSON, Treasurer,

1839.

	To the Association,	Dr.
Oct'r 6.	To balance in Treasury,	\$1 00
"	Contributions,	157 50
	Total,	<u>\$161 50</u>

S. J. DENSON,

By cash paid for printing minutes,	Cr.
" T. S. N. King funds lost,	\$50 00
" Wm. Denson, Cor. Messenger,	16 09
" S. Berry, Cor. Messenger, two trips,	15 00
" T. S. N. King, for preparing minutes,	22 50
" E. Wilbanks, Cor. Messenger,	15 00
	<u>12 00</u>
	<u>\$130 00</u>

Balance on hand,	Dr.
Oct. 6, 1840. Present amount of contribution,	\$31 09
	<u>109 75</u>

Credit by error,	Cr.
	\$140 75
	<u>15 00</u>

We, the committee on finance, have examined the above account, and find it correct.

J. W. PENDER, Ch'n.

Appointed brother Jno. P. Martin to preach the next introductory sermon, and brother Jones his alternate.

Brother S. Jones to write next Circular Letter.

*Resolved.* That our next Annual Association will meet on Friday, before the first Lord's day in October 1841, with Bethel Church, Newton county, Mississippi, and to adjourn on Monday following.

*Resolved.* That whereas it is the opinion of many, that there is an unnecessary expenditure of money for printing the minutes of the different Associations of this State, and that several hundred dollars might be saved to them, if the minutes of the Associations were brought together and comprised in one pamphlet; therefore,

*Resolved.* That we recommend to the churches in our connexion to consider of the propriety of sending delegates from all the Associations to the Baptist State Convention, and endeavoring to have our minutes printed through the agency of that body, and signify to this Association their views of this matter at its next session in their letters from each church to the next Association.

*Resolved.* That in future the Corresponding Messengers to sister Associations be allowed the sum of one dollar per day whilst engaged in this service.

Brother S. J. Denson was re-elected Treasurer of this Association.

*Resolved.* That the Clerk superintend the printing and distribution of the minutes of this meeting, and receive \$15 for his services.

7

*Ordered*, That one hundred extra copies of the minutes be printed for the use of the Association.

*Resolved*, That we return to God, our Heavenly Father, our most cordial and heartfelt thanks for the harmony of our meeting, and for that brotherly love which has so eminently prevailed during our session.

*Resolved*, That the thanks of this Association be presented to the inhabitants of this neighborhood for their kindness and liberality towards us during our session.

Prayer was offered, and the Association adjourned.

CADER PRICE, *Moderator.*

JOHN M. CHAMBERS, *Clerk.*

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\$161 50

Cr.  
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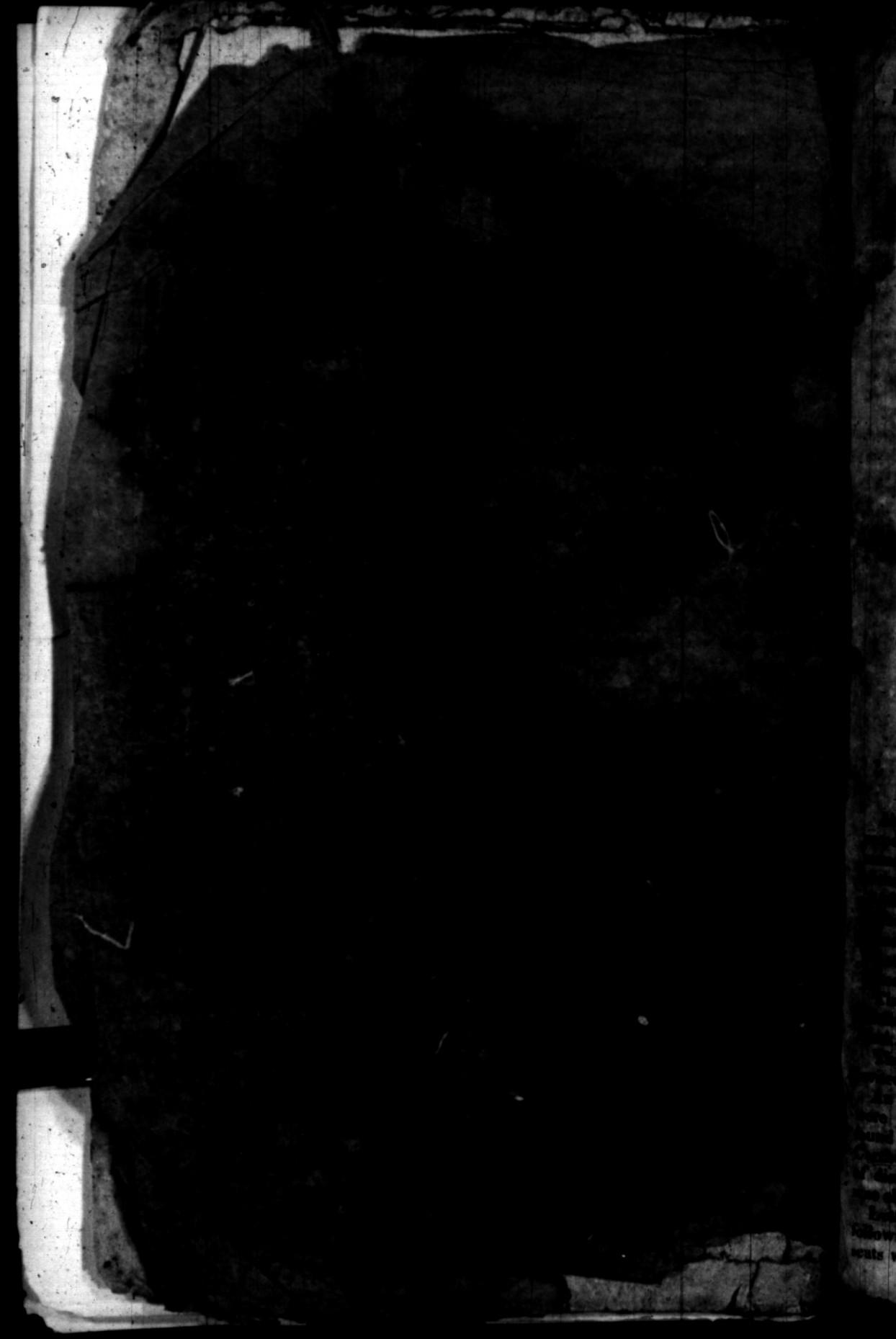
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# MINUTES

OF THE

SEVENTH ANNUAL MEETING OF THE

MOUNT SINAI BAPTIST ASSOCIATION.

BEGAN AND HELD WITH THE

MOUNT SINAI CHURCH,

Neshoba County Mississippi;

On the 30th September and 2d October inclusive, A. D. 1843.

(WM. M. TOLBERT, Printer, Brandon, Mi.)

MOUNT SINAI CHURCH,  
Neshoba Co., Sept. 30, 1843.

MINUTES, &c.

At 11 o'clock, A. M., the delegates from the churches attended at the stand prepared for the occasion; a spontaneous from the church house—where an introductory prayer was offered by ELDER N. L. CLARK, who founded the same on the 30th verse of the 13th chapter of John. "He must increase; but I must decrease." The delegates from the churches and messengers from corresponding associations, in the meeting house; was called to order by the moderator, who then opened the session with singing and prayer.

After a short session the association then proceeded to elect officers for the ensuing year, by ballot, which resulted in the election of Elders E. Wilbanks, moderator, and John M. Chambers

secretary of the Union of the association was read—after which visiting brethren were

invited to present petitions for the admission of new churches, and petitionary letters from other associations—co-extensive with the association—by their delegates—and being received into the association, to-wit:—Campground, Newbern, and Ellinburg. Mountain Hill church presented a letter of application to the Neshoba and River Association, together with a petitionary letter, and were received into the Union.

Correspondence with a bundle of their minutes, were presented from the Neshoba and River associations—read and their messengers invited and welcomed to

us with us.

From the Union by her messenger Elder N. R. Granberry—his colleague, Elder D. Cranshaw failed.

From the Pearl River, by her messengers, elders, Alexander Murry and Wilkes Honey.

From the Leaf River, letter and minutes

From the Liberty—no correspondence.

The brethren appointed at the last session of the association to visit the Choctaw association, reported that they had failed to do so.

The following appointments to write letters of correspondence, to report on Monday, were made by the moderator and concurred in by the association.

To the Union, Elder N. L. Clarke to write, elders Wm. Denson and Robert T. Gatewood, messengers.

To the Pearl River, J. M. Chambers to write—elders J. P. Martin and Jas. Merchant, messengers.

To the Liberty, E. Nichols to write—elders A. Phillips and Lee P. Merritt, messengers.

Resumed a correspondence with the Leaf river association—appointed S. J. Denson to write, Jno. J. Martin and A. Phillips messengers.

Brether N. L. Clarke was appointed to write a petitionary letter of correspondence to our sister, the Choctaw association elders, N. L. Clarke, and E. Wilbanks messengers.

The following committees were appointed by the moderator and approved by the association.

On Preaching, brethren F. Freeny, T. Tullous and R. T. Rutherford.

On arranging the business of the association.

Brethren Berry, Fortino, Martin, with the moderator and Clerk.

On finance, Brethren S. J. Denson and S. Berry.

The committee on preaching reported that elders James Merchant, N. R. Granberry and William Denson preach in the order of their names on Lord's day.

Adjourned to meet at 9 o'clock, Monday, concluding prayers by the moderator.

#### ON LORD'S DAY

The brethren, appointed to preach, discharged the duty assigned them to a large and attentive congregation and we have every reason to believe, to their satisfaction.

Brother Denson founded his remarks, on the 2nd chapter and 43rd verse of the Gospel by Luke, Brother Granberry on the 15th chapter, 12th, 13th, 14th and 15th verses of John.

Brother Denson on the 1st chapter, 16th and 17th verses of Romans.

MONDAY, 9 O'CLOCK, OCTOBER 2d, 1843.

The association met agreeable to adjournment, opening prayer by brother moderator.

The committee on arranging the business of the association made a report which was received and adopted.

Letters of correspondence to three sister associations were presented, read and approved. Brother Freeny of the committee on preaching requested to be discharged which was granted and brother J. T. Corley appointed in his place.

The committee on preaching reported that brethren Honey and Granberry preach and brother Martin to conclude.

Brother H. W. Hedges appointed at our last session to prepare a circular letter, having moved out of our bounds, failed to present one—consequently the committee on arrangement presented me an extract from the minutes of the Association of Mississippi publication for the year 1843 which was read, and after consideration was adopted and ordered to be printed with these minutes. (See appendix A.)

A query was presented and debarred by the rules of decorum.

The request from New Chappell church was taken up desiring to be added to Union district No. 3, was granted.

A request from Siloam church, suggesting to the association the propriety and expediency of forming a ministers and deacons meeting in the bounds of the association was taken up and after due consideration was agreed to. (See appendix B.)

In order to arrange the Union meetings for our next associational year, the association adjourned for twenty minutes, when the association again resumed business. The delegates representing the first district reported that the Union meeting of said district will be held with New Hope church, Madison county, on Friday before the 5th Lord's day in December next.

Brethren, Clarke, Phillips, Martin and Price appointed to attend said meeting.

The delegates of the 2d district reported that the Union meeting for said district will be held with Sulpher Spring church, Neshoba county, on Friday before the fifth Lord's day in March 1844. Brethren Denson, Merchant and Price to attend said meeting.

The delegates of the third district reported that the Union meeting of said district will be held with the Steens Creek church, Rankin county, on Friday before the 5th Lord's day in July 1844—brethren Denson, Chambers and Martin to attend said meeting.

The delegates of the fourth district reported that the Union meeting of said district will be held at White Oak creek church, Scott county, on Friday before the 5th Lord's day in September 1844—brethren Forborn, Wilbanks and Price to attend said meeting.

The chairman of the committee on finance reported that they had examined the Treasurer's report and find it correct—was received and said report annexed. (See appendix C.)

*Resolved*, That the churches be requested to state in their letters to the next session of this association what or it be their minds to invest the surplus funds in the treasury employing a faithful minister or ministers to ride and preach the Gospel in the destitute parts of our association, and, if not what disposition shall be made of it, and that such as approve of an itineracy send up contribution specified for that purpose.

*Whereas*, One of our churches has failed to represent herself with us for a length of time, and we, believing that there must be some difficulty existing in said church, Therefore, *Resolved*, That a committee of three ministering brethren, to consist of elders William Denson, E. Wilbanks and John M. Chambers, be appointed to meet with said church, Scott county, at such time as may suit their convenience to examine into the condition of said church and report to the next session of the association.

*Resolved*, That brother James Merchant preach the next introductory sermon and brother J. M. Chambers be his pendant.

*Resolved*, That brother J. M. Chambers be requested to write the next circular letter. Brother Eli Nichols was re-appointed treasurer of the association.

*Resolved*, That the treasurer be authorized to pay our messengers to sister associations in advance.

*Resolved*, That the next session of our association be held with Line Creek church, Scott county, commencing on Saturday before the first lord's day in October A. D. 1844.

*Resolved*, That the clerk prepare and distribute these minutes and receive \$15 for his services.

*Resolved*, That the thanks of the association be presented to this church and vicinity for the hospitality manifested to the association during its present session.

Another moderator sung a hymn and prayed, and the association adjourned.

J. M. CHAMBERS,  
Clerk.

E. WILBANKS,  
Moderator.

A list of the names of ministers ordained and licensed, belonging to Mount Pisgah Baptist Association, with their respective post offices annexed. Ordained elders William Denson, Madisonville, Elijah Wilbanks, Hillsboro, Shadrack Jones, Carthage, Frederick R. Furtworg, Carthage, Allison Gross, Hillsboro, N. L. Clarke Herbert, W. Barrett, Decatur, Allison Phillips, county line, Stephen Berry, Hillsboro, John P. Martin, Raleigh, James Merchant, Raleigh, Cedar Price, Brandon, T. S. N. King, Nixon, Robert T. Gatewood, Hillsboro, John M. Chambers Hillsboro, 15 licensed, G. Gage, Sharon, William Tallous, Philadelphia, R. Y. Raspberry, Herbert, J. D. Key, county line, B. Will, Union, Lee P. Merrill, Hillsboro, John Vaughn, Brandon 8, post office of the E. Wilbanks, moderator of the association, Hillsboro, Scott county. Post office of John M. Chambers, clerk of the association, Hillsboro, Scott county.

*STATISTICAL TABLE EXHIBITING THE CONDITION OF THE CHURCHES COMPOSING THE MOUNT PISGAH*

Association - at the Seventh Annual Session thereof; October, A. D. 1841.

Ergonomics

100 members

100 members

CIRCULAR LETTER,  
*Appendix A.*

The Mount Pisgah Baptist Association, to the churches which she represents,  
bitterly love and affection — Greeting:

**REVIEW BIBLIOGRAPHY**

There is probably no subject of more importance, on which we could offer our opinion, and advice to you at this time, than that which concerns the internal regulation and good order, ordained by the great head of the church.

Of all the fruitful fountains of discord in the churches, evil speaking is the most common, and far the most prolific. Now, although, the law-giver in Israel has said, "Thou shalt not commit evil of no man," which is as much designed for a rule to regulate his people, as when he says, "thou shalt not murder" or "thou shalt not steal." Yet, where is the church or individual on earth, that so much as even understands this precept in the full import of its meaning, or at least, that fully practises it. It is not the same thing with lying and slander. A man may meet rigidly and perseveringly adhering truth, and yet be constantly found in this evil and sinful practice; it consists in relating the faults and failings of an absent person. It matters not whether you have seen the man drunk, or heard him swear and blaspheme, if you relate this to a third person, in the absence of the guilty one, you have violated a positive law of Christ, and been guilty yourself of backbiting your neighbor. If this be done in a low voice, and as if in private conversation, it is termed whispering. But, whatever may be the manner in which, or the circumstances under which it is done, in substance it is one and the same thing. We are trampling under foot the plain direction of our Lord whenever we speak of the faults of another who is not present to answer for himself. Now, as clearly as this evil speaking is prohibited by our Great Law-Giver, it is practised more universally, than any other sin of the whole catalogue. It is not (to use the language of Seneca) "a distemper in one, and a sore that rues on another; but a plague that infects our whole race." It is too frequently the case, that in promiscuous conversations of any considerable length the characters of the absent one introduced, and their faults brought forth to view, and the persons censured and condemned. This prevalent commonness of committing the sin of which we are speaking, makes it necessary that we should be perpetually on our guard against it. If we would act with the fear of God before our eyes, and have a conscience void of offence towards men, more circumspection is required in regard to the more prevailing sins. When almost every person of our acquaintance gives a loose rein to some particular vice, or sinful practice; it seems as if the whole world had conspired against us to prevent our obedience to our Lord and Saviour. But if the danger we are in of giving way to this evil, only arose from the daily observance of the example of others, we would have less to apprehend. But our greatest enemy lurks, as in all other cases, within our own bosoms. There is scarcely one sinful passion, or unsanctified affection of our whole nature, that may not, in one way or the other, be gratified by the commission of this sin. Our pride, our anger, our hatred or malice, our resentment &c., are all concerned to hurry us on. Besides we often mistake our own motives and are taken by surprise. We disguise to ourselves noble and worthy motives for our conduct, and only speak of the sins of our neighbors, out of holy indignation, trampling beneath our feet the holy commandment of God, out of holy feelings of zeal for his commandments; this is cunning that grace may abound—or committing evil out of our hatred of evil! We effectually serve the devil through a supposed zeal for God, and commit sin that we may inherit the kingdom.

"Easily," says Dr. Blair, "and from the smallest chinks, the bitter waters of strife are let loose; but who can predict their probable consequences? Who can tell how great a matter a little fire kindleth! When the poisonous streams have commenced flowing, they seldom fail to gather strength from a hundred contributory rills.—One does wrong, another speaks of it—the fame of the transaction spreads abroad, and increases as it spreads. The offender becomes the offended and injured party. Resentment is kindled in his breast—his friends participate in his resentment, and thus the peace and harmony of a church is destroyed by the wicked practice which we are now consulting. Is there no remedy for this evil?—cannot a strict adherence to any system of rule

*EXHIBITING THE CONDITION OF THE CHURCHES COMPOSING THE MOUNT MSGA AT  
A. D. 1843.*

us from this deadly foe? Is there no balm in Gilead, and no physician there? Our lord has marked out a pl. in way for our feet, in which, if we closely walk, it will be impossible for us to err in this respect.

In the eighteenth chapter of St. Matthew, verses 15, 16 and 17, he has laid down the general rule in relation to offences, and the manner of dealing with offenders: "It must needs be that offences come, but woe unto that man by whom the offence cometh!" The Apostle Paul also testifies, that "he that will live godly in christ Jesus, shall suffer persecution." The rule given us by the Saviour, in Mathew particularly refers to cases occurring among members of the church.

Our beloved lord, moreover, says, "if thy foot or right hand or eye offend thee, cut it off or pluck it out and cast it from thee." If the dearest friend and nearest relative on earth violates this rule of the holy scriptures, cut him off and count him as a heathen man and publican.

But, how, it may be asked, shall we avoid giving offences ourselves, or being offended at others? Our Saviour lays down the rule: "if thy brother trespass against thee, go and tell him his fault, between him and thee alone; if he will hear thee thou hast gained thy brother; but if he will not hear thee, take with thee one or two more, that is the mouth of two or three witnesses every word may be established; and if he will not hear them, tell it to the church; but if he will not hear the church, let him be to thee as a heathen man and a publican.

The first step pointed out by the Saviour, is, "if thy brother shall trespass against thee, go and tell him his fault between him and thee alone." Where the thing is practicable, this rule is to be literally observed and obeyed. If you have undeniably demonstrated that your brother has sinned, do not wait for another, but go immediately to him and tell him his faults; let no one else know any thing of your purpose, or of what you do. Be also particularly careful of the manner and spirit in which you discharge this duty. Remember that it is always in the spirit of meekness that you should attempt his restoration. Do not visit thy brother with malice in thy heart, and show a resentful spirit against him, at the moment that you are striving to win him over to unimpeachable reputation for his sin, and to the humble spirit of the Lord Jesus; nor be harsh or censorious in thy manner, remembering who has said "they that wise are wise." How many difficulties which have involved members and churches in trouble, and prevented the free course of the glorious gospel of the Lord and Savior, might have been happily removed at once, by a timely observance of the sacred canon of Christ. Go in the spirit of prayer, considering who hath made them to differ, and knowing, and feeling confidently assured that it is good in done, it is the Lord that doeth it. Pray that he may enlighten thine mind, influence thy heart, and direct thy tongue to use the proper language that may take with thy brother, and that he may bless thy efforts to that end. If you feel thus interested in the salvation of your brother, and your heart be filled with love to his soul, you will avoid all assumption, arrogance or pride, in your address. You will be equally on your guard against treating your brother with contempt, as if you had a right to command the omniscient. Be careful to avoid all appearance of anger, and though you use great plainness of speech, yet let there be no reproach, no railing accusation, no token of any worth, but that of love; and yet this smoothness need not hinder yon speaking in the most sincere and solemn manner. The nearer your language is conformed to the very language of scripture, the more effect it is likely to have, and the better for you to use.

Observe well, that this step is not only recommended or commanded by the Lord Jesus; but it is the first step to be invariably taken. No alternative is allowed no choice of any thing else; this is the way which ye must take, it is true, by coojour, if needs be, to take two or three other steps, but they are to be taken successively after this step. There can be no other way, either before or beside this, that will answer. Whatever we may do according to the various commands of our Lord and his apostles, with offenders of different ranks so pointed out in the epistles, yet this first step must be taken and must prevent every evil.

It is highly sinful, and productive of the very worst of consequences, to defer this, and at length relate it to another and say in self justification, I did not tell it to another till my mind was so burdened that I could hold it no longer.

No man that groans under a burden, you had knowledge of your brother's doing wrong, you first offended at knowledge, and yet kept it concealed within your own bosom; you have been laboring under the guilt of sin; you have violated a positive command, and your conscience must have been scared out to the bottom.

But how dost thou intend to get clear of the burden? Your mind has been laden with the sin of omission, that you have proceeded to omit by omis. commission! May the Lord have us from all such sins! When you feel that your mind is burdened with such an impious secret, know that God is greater than your conscience; he that condemns you, unless you take the proper and only step for scriptural safety. Go to your brother between him and thee alone: And yet there is one solitary case in which, with the utmost propriety, you may tell the faults of one to a third person, viz.—When you know a man to be injuring another, and his injury consists wholly in putting him on his guard, by disseminating a report. In such a case, you are then really called on by every principle of honor and justice, the person injured to be injured, to let him know it.

Be certain, however, in making such discoveries, that you go no further than well known facts will

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bear you out. Let not suspicion of another's design lead you to make communications that may possibly embroil a whole neighborhood. But, in all other situations, to talk about the failures of *my* brother or neighbors, tends to the direct overthrow of harmony and good order, and is highly evil in the sight of gods and man; moreover, destroy the fellowship of brethren, and bring misery and new the church.

Now that case, now regardless of God's holy law, thus hites his brother, and murders him in secret, while evil prevails before me.

and then goes to his master his disciples, as what manner they are to proceed against *incongruous* offenders. After taking the first step towards reclaiming your brother from his error, and after examining the fruitless efforts of your love, your next step will be to take with them one or two more, and the number of two or three, who will say, "Woe will now be established."

The persons selected on this occasion should be such as possess a living disposition. As in the last instance use no harshness, no rough language, no pride, or brutal domineering; but in meekness and gentleness, strive to show him wherein his wrong consists; the danger of persevering in such a course of conduct, and the necessity of retracting from it, that you may walk together in "the unity of the spirit, and the bond of peace." Let the persons assisting in such labors of love, remain with the offender. Let them make the friendly observations of the wounded brother, bringing clearly to view the extent of such damage as affect the peace of churches. Let them clearly state the scriptural prohibitions to the line of conduct he has taken, and point out the necessity of a change. They will then be better able to judge whether to proceed, and—in the course of two or three witness every woe will be established."

Thus, as the first step, so in the second one, we are not left to judge for ourselves, what course we shall take. The lord has enjoined it. This course must be pursued and pursued in successive order, as here stated, or anathema at dinner. We are not permitted to take witness with meat first, nor after we have passed it to the church; but after taking the first step, we are free, and not till then, to take the second, nor at our peril, to neglect either.

We have known some cases in which a brother would manifest a mortal sensibility, by becoming grieved, when no ground existed; where unintentional offence was committed, and then take this second step. Under such circumstances the church is under no obligation to hear; nor indeed ought, probably, in any circumstances whatever, to do it. It is flagrant a violation of the command as could be made, to give a malignant spirit in the brother that attempts it. Members of churches are not but should resent those passions and propensities by which the world is led astray. Various jealousies will arise in their intercourse, and men will strive to put down others from mere worldly policy. But we are not obeying the voice of our Shepherd. They have incurred the guilt of murder by hating their brethren, and abusing like, striving to take advantage of him, of which he has no suspicion. Let us then, brothers, that when any one takes this second and especially the third step, first, that some member of the church from the gospel has influenced him. When you are called upon in such cases, we think it will be clearly to rebuke the will doer, and if possible, shew him the error of his way.

After taking these two steps in their proper order, we are permitted by no means to relate the same to any one. But having done all we are able to do, according to christ's directions, to save our souls, we are then at liberty to mention all the particulars of the case to those who are now to assist us in the work of brotherly love. We are to minister to the church.

It is a well known thought that our Savior intended by the word church, in this place, the whole body of believers, for can we think that all who are united in one assembly or association, are members of a church? And when you join a church, is, by *some*, translated a congregation of believers. Indeed it is commanded of two original Greek words, which together signify "called out of." Whenever a number of believers in Jesus' church have united together, in covenant bonds, for the purpose of serving God, according to New Testament principles, they are generally understood to compose a church. These churchmen were a part of the same body, of which Christ is the head, have an undoubted right to govern themselves, and command all the other bodies, without regard to the councils of other bodies. Every member in following such a body has a right, from Christ himself, to take the first step we have mentioned, to claim the assistance of one or two more of the same body or company, to which he belongs, to take the second, and after doing so, then to relate it to the church, viz.:—to that body to which he belongs, and are both responsible.

There differ in opinion with some eminent commentators on the passage. They think it necessary that communication be made to the elder or elders of the church who have that particular church under their care. We consider that our Savior never meant the servants of the churches, or the servant of particular churches, by the word church. He surely meant the members altogether, at any time of conference. After you have taken the right steps, in their proper order, then "tell it to church," i.e. the twelve who are called together as witnesses, have no right to set with the church, till he has informed himself alone, so the church may not take the case up and set it in every word indiscriminately by the mouths of two or three witnesses.

Why this last step will not serve a straying brother, after the other two have been tried and failed, is because he will not bear the church let him be to them as a leper, and a publican. Withdraw thyself from terrible offenders. If they were once dear as the apple of thy eye, and their judgments with righteousness, they have now departed from the way of salvation, and polluted their garments in the world. But however, if malice, or revenge causes to have any influence in your proceedings. Nay, after you have rejected a member, and he has become to you a leper and a publican, you will treat him as such. Offer to him the terms of the gospel, as you would to any other, and endeavor by reputation to return to the shepherd and bishop of souls. To take up an enmity against a man because he was once of us, but has now gone out from among us, is as sinful as it is unreasonable and

unscriptural. That you will, from your duty, keep up the peace and holiness of the church, notwithstanding the present difficulties, the dissensions, and jealousies.

That you will, in your meetings, give time to the study of the word of God, and to the exhortation of each other, that you may be prepared to meet the world in the cause of Christ.

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## MEMORANDUM.

Resolved, That it is expedient for the Association to have a general and detailed account of the financial condition, and that a committee be appointed to prepare such account, to be presented on Friday before the fifth-hour day in this month and that all the members and their delegations be respectfully requested to attend said meeting.

## MEMORANDUM.

### REPORT OF THE COMMITTEE ON FINANCE.

The Committee on Finance beg leave to report that they have examined the accounts of the treasurer and find them correct, which is herewith transmitted. All of which is now referred to the Association.

A. BERRY, Chairman.

J. T. BUCHANAN, Treasurer.

To the New-England Association, Dr.  
1863—Oct. 1, To balance in Treasury  
\$168.21.

Debit	Credit
"	General Fund
"	1863, Received by Union Fund
"	1863, Received by Foreign Fund
"	1863, Received by Home Fund
"	1863, Received by Missions Fund

By bank'd for examination.

" " General Fund

" " 1863, Received by Union Fund

" " 1863, Received by Foreign Fund

" " 1863, Received by Home Fund

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